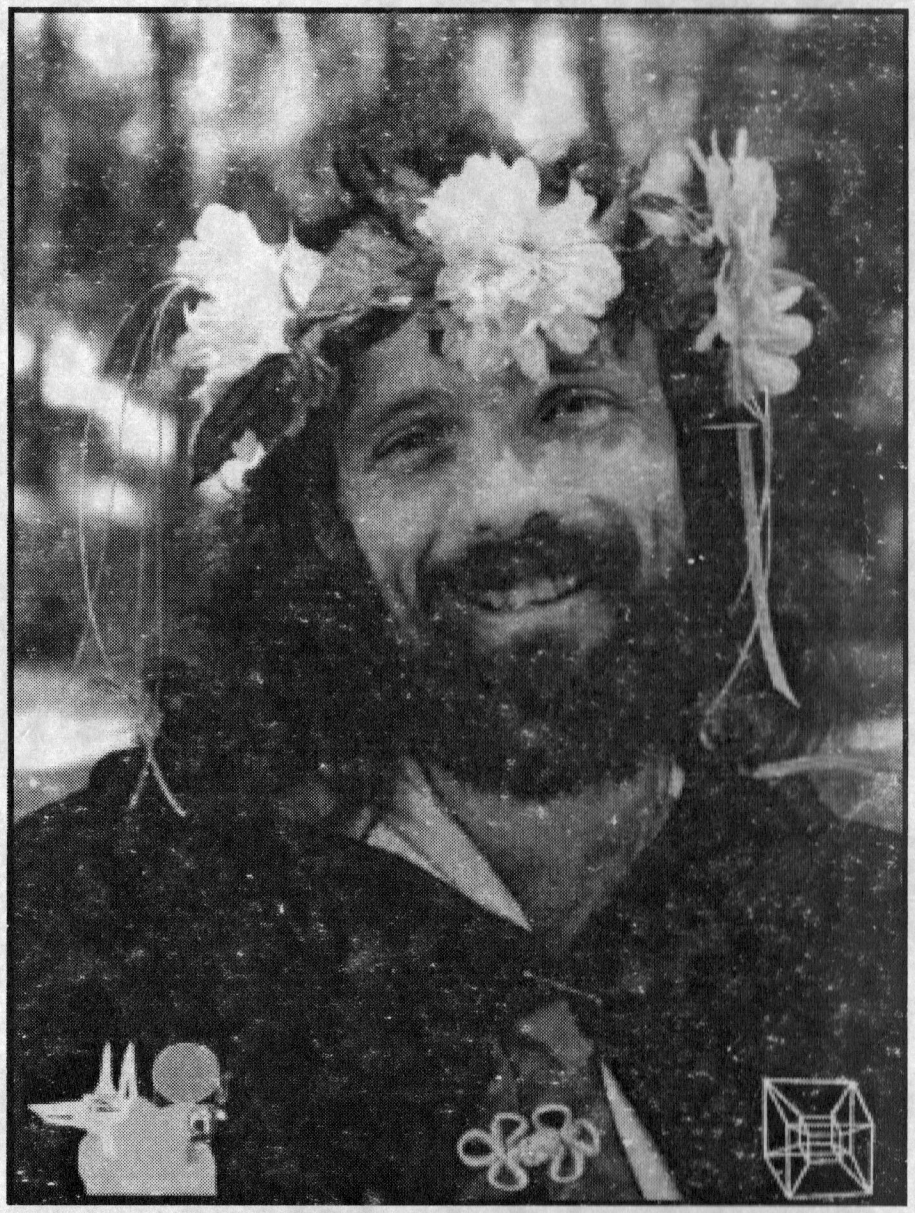

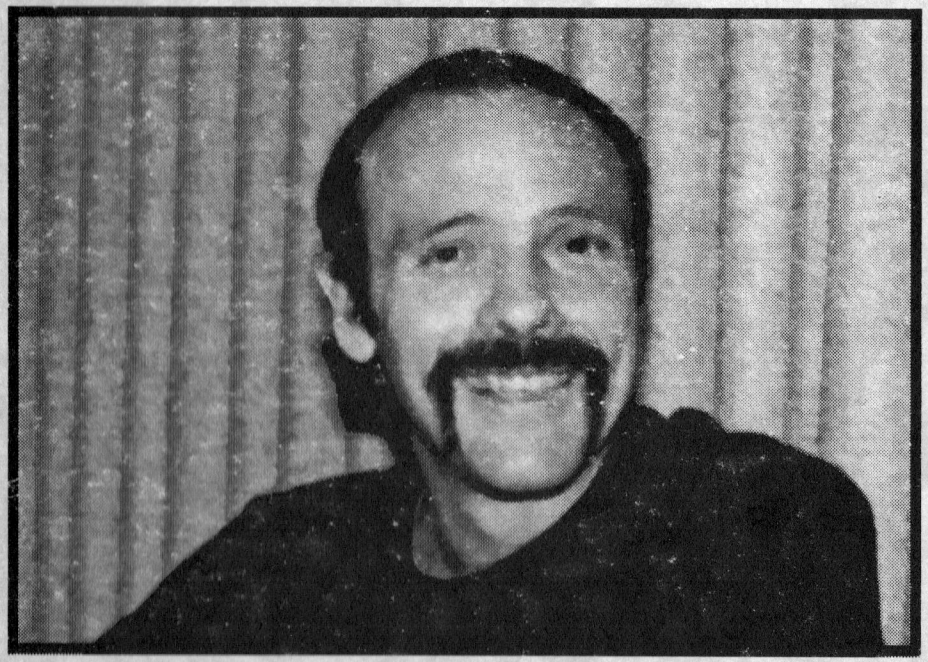

In Memoriam

Charles Lee Reese

Ebony Anpu

1950-1999 e.v.

A Paraphrase of the Inscriptions upon the Obverse of the Stèle of Revealing

Above, the gemmèd azure is
  The naked splendour of Nuit;
She bends in ecstasy to kiss
  The secret ardours of Hadit.
The wingèd globe, the starry blue
Are mine, o Ankh-f-n-Khonsu.

I am the Lord of Thebes, and I
  The inspired forth-speaker of Mentu;
For me unveils the veilèd sky,
  The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
  I adore the might of Thy breath,
Supreme and terrible God,
  Who makest the gods and death
    To tremble before Thee:-
    I, I adore thee!

Appear on the throne of Ra!
  Open the ways of the Khu!
Lighten the ways of the Ka!
  The ways of the Khabs run through
    To stir me or still me!
    Aum! let it fill me!

The light is mine; its rays consume
  Me: I have made a secret door
Into the House of Ra and Tum,
  Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-Khonsu!

By Bes-na-Maut my breast I beat;
  By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
  Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

Aleister Crowley

Liber CVI: Concerning Death

I

It is written in *The Book of the Law:* Every man and every woman is a Star. It is Our Lady of the Stars that speaketh to thee, O thou that art a star, a member of the Body of Nuit! Listen, for thine ears become dulled to the mean noises of the earth; the infinite silence of the Stars woo thee with subtle musick. Behold her bending down above thee, a flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers, and think that all thy grossness shall presently fall from thee as thou leapest to her embrace, caught up into her love as a dewdrop into the kisses of the sunrise. Is not the ecstasy of Nuit the consciousness of the continuity of existence, the omnipresence of her body? All that hath hurt thee was that thou knewest it not, and as that fadeth from thee thou shalt know as never yet how all is one. Again She saith: I give unimaginable joys upon earth, certainty, not faith, while in life, upon death. This thou hast known. Time that eateth his children hath not power on them that would not be children of Time. To them that know themselves immortal, that dwell always in eternity, conscious of Nuit, throned upon the chariot of the sun, there is no death that men call death. In all the universe darkness is only found in the shadow of a gross and opaque planet, as it were for a moment; the universe itself is a flood of light eternal. So also death is but through accident; thou has hidden thyself in the shadow of the gross body, and taking it for reality, thou hast trembled. But the orb revolveth anon; the shadow passeth away from thee. There is the dissolution, and the eternal ecstasy in the kisses of Nu! For inasmuch as thou hast made the Law of Freedom thine, as thou hast lived in Light and Liberty and Love, thou hast become a Freeman of the City of the Stars.

II

Listen again to thine own voice within thee. Is not Hadit the flame that burns in every heart of man, and in the core of every star? Is not He Life, and the giver of Life? And is not therefore the knowledge of Him the knowledge of Death? For it hath been shown unto thee in many other places how Death and Love be twins. Now art thou the hunter, and Death rideth beside thee with his horse and spear as thou chasest thy Will through the forests of Eternity, whose trees are the hair of Nuit thy mistress! Thrill with the joy of life and death! Know, hunter mighty and swift, the quarry turns to bay! Thou hast but to make one sharp thrust, and thou hast won. The Virgin of Eternity lies supine at thy mercy, and thou art Pan! Thy death shall be the seal of the promise of our agelong love. Hast thou not striven to the inmost in thee? Death is the crown of all. Harden! Hold up thyself! Lift thine head! Breathe not so deep—die!

III

Or art thou still entangled with the thorny plaits of wild briar rose that thou hast woven in thy magick dance on earth? Art not thine eyes strong enough to bear the starlight? Must thou linger yet awhile in the valley? Must thou dally with shadows in the dusk? Then, if it be Thy Will, thou hast no right but to do Thy Will! Love still these phantoms of the earth; thou hast made thyself a King; if it please thee to play with toys of matter, were they not made to serve thy pleasure? Then follow in thy mind the wondrous word of the Stèle of Revealing itself. Return if thou wilt from the abode of the Stars; dwell with mortality, and feast thereon. For thou art this day made Lord of Heaven and of Earth.

"The dead man Ankh-f-na-Khonsu
  Saith with his voice of truth and calm:
O thou that hast a single arm!
  O thou that glitterest in the moon!
I weave thee in the spinning charm
  I lure thee with the billowy tune.

The dead man Ankh-f-na-Khonsu
  Hath parted from the darkling crowds
Hath joined the dwellers of the light
  Opening Duant, the star-abodes,
  Their keys receiving.

The dead man Ankh-f-na-Khonsu
  Hath made his passage into night
His pleasure on the earth to do
  Among the living."

The Benediction of the All-Begetter, All-Devourer be upon thee.

Baphomet X°

Anpu

Embraced art thou for millions of years by the gods' arms.

Qah-k er-heh ermen-sen

Among mortals thou smitest down the advocates of the powers of darkness.

Rer-nek rexit sexebxeb-k untu xeft-k fa-nek sami

Thou createst in Heliopolis, thou livest according to thy will,
thou art of the flame of the soul.

Qemam-k ami xer-aha ami annu anx-k er meri-k entek ammu entek ba

The eye of Ra is the first portal. The name of its guardian is Sekhet-hra-Asht-Aru,
the name of the watcher is Meti-heh.

Maat Ra pu drit tep ren en arih aa-nes ren en sati-s Metti-heh

Ebony triumphant when coming to Ra the mighty one making his light,
in the presence of Anpu, conquer thou!

Ebony maaxeru xeft sper er xeft Anpu sexem-k

Passage from The Egyptian Book of the Dead, *adapted by Dragon X*

Nepthys

I

NEPTHYS... NEPTHYS... NEPTHYS... whosoever whispereth my name evoketh mystery upon mystery upon silence; for twilight doth encompass all... all the majesties of RA. I wrap them in a starry spiraling gauze upon the enigmatic horizon, while passionately unveiling myself. I am the perfumed oil whose rapture feeds the starflame within nighttide's scintillating lamps; with uttermost love do I yearn for HADIT, whose soul sustaineth RA's fiery orb.

And thou! Thou hast seen me, within all statues of symmetric beauty, sculpted of primal matter's living rock only to vanish in the phantom mist of twilight's deepening purple... like unto a dream, within a dream of dreaming. And thou? Thou would have my caress, yet even though ye be transformed into a fisher's net, casting thyself forth upon evening's sultry sky would capture me... I am like unto the fleeting starlight; though ye may observe my shining... I am not there...

Secretly... in OUR HEAVENS are ordered the powers of divine ASSESSORS; that council stands upon the æthyric frontier devising tactics of ascension and descension, immersion and rebirth, fate and history. There aloft at the pinnacle of SEB, Earth's Guardian, in the vortex of the world-soul abide the holy redeemers, prophets, priestesses, star-sainted visionaries, warriors of the sacred.

In this domain geometries accord, destinies become crystalline tesseracts unfolding into pyramids of enduring order. These watchers are the stooping starlight, as the chosen infinite space beast is both a sun and winged secret. The judgment of HERU-RA-HA is for earth to awaken to NUIT'S SACRED PURPOSE, may thy life's endeavor SERVE HER WELL.

Remote from the fierce outreachings of time's swift sentinel, past the quadratic pylons supporting the sky canopy, beyond the intergalactic am I concealed. My unknown holds all enigma, for I am that which hath no fixed nature, therefore partaking of NUIT's veiled allure. Observe MYSTERY spanning time's ceaseless transit and like unto the souls that have risen to my embrace...

hath no ending...

Thus revealed is THE MYSTERY OF MYSTERIES.

II

From purple twilight's depth, by the love of NUIT, I redeem ye. My kiss is celestial, my embrace is the rapture of the water of life, within my evening skies dimensions converging at perpendicular angles weaving the sunset's tapestry.

I shall be with thee, hand in hand, as we pass through time's corridor to Rastau; for at heaven's portal thy try aspiration shall be reborn. Drink then the cobalt blue waters from the LAKE OF THE JACKAL as thy Soul Star riseth upon its fluorescent waves.

Lord ANPU will guide the path, defending thee on the journey unto Pyramid City, yet ANPU ever hides his true shape from mortal eyes, therefore he indwells the Dog Star. Having partaken of the luminescent waters of this God, ye shall touch upon the song of my perfect love and know me as Eternity...

and life and death and FEAR SHALL BE NO MORE.

Of futures unforetold, each lifetime IS A MERE sojourn through the realm of NUIT's being that holdeth the worlds, in truth thou hast never left heaven's dominion, it is mortal perception that conceals this fact.

Be joyous my love, these star systems and verily space itself exist for life's struggle, glory, TRIUMPH and in this is a grand virtue! Hail me in life's final moment, beseeching me with love trembling in thy intonements. Then acutely listen and from within twilight's deepening infinity ye shall hear my sacred heartsong and through love achieve resurrection.

Be courageous as the western winds enfold thy winged spirit for I shall surely be with thee... whispering ever so gently my secret,

DEATH IS A LIE... A LIE... A LIE...

Dragon X

The Thunder, Perfect Mind

I was sent forth from the power,
and I have come to those who reflect upon me,
and I have been found among those who seek after me.
Look upon me, you who reflect upon me,
and you hearers, hear me.
You who are waiting for me, take me to yourselves.
And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time. Be on your guard!
Do not be ignorant of me.
For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am <the mother> and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.
I am she whose wedding is great,
and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labor pains.
I am the bride and the bridegroom,
and it is my husband who begot me.

I am the mother of my father
and the sister of my husband
and he is my offspring.
I am the slave of him who prepared me.
I am the ruler of my offspring.
But he is the one who begot me before the time on a birthday.
And he is my offspring in (due) time, and my power is from him.
I am the staff of his power in his youth,
and he is the rod of my old age.
And whatever he wills happens to me.
I am the silence that is incomprehensible
and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
and the word whose appearance is multiple.
I am the utterance of my name.

Why, you who hate me, do you love me,
and hate those who love me?
You who deny me, confess me,
and you who confess me, deny me.
You who tell the truth about me, lie about me,
and you who have lied about me, tell the truth about me.
You who know me, be ignorant of me,
and those who have not known me, let them know me.

For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.
I am the one who is disgraced and the great one.

Give heed to my poverty and my wealth.
Do not be arrogant to me when I am cast out upon the earth,
and you will find me in those that are to come.
And do not look upon me on the dung-heap
nor go and leave me cast out,
and you will find me in the kingdoms.
And do not look upon me when I am cast out among those who
are disgraced and in the least places,
nor laugh at me.
And do not cast me out among those who are slain in violence.
But I, I am compassionate and I am cruel.

Be on your guard!
Do not hate my obedience
and do not love my self-control.
In my weakness, do not forsake me,
and do not be afraid of my power.
For why do you despise my fear
and curse my pride?
But I am she who exists in all fears
and strength in trembling.
I am she who is weak,
and I am well in a pleasant place.
I am senseless and I am wise.

Why have you hated me in your counsels?
For I shall be silent among those who are silent,
and I shall appear and speak,
Why then have you hated me, you Greeks?
Because I am a barbarian among the barbarians?
For I am the wisdom of the Greeks
and the knowledge of the barbarians.
I am the judgement of the Greeks and of the barbarians.

I am the one whose image is great in Egypt
and the one who has no image among the barbarians.
I am the one who has been hated everywhere
and who has been loved everywhere.
I am the one whom they call Life,
and you have called Death.
I am the one whom they call Law,
and you have called Lawlessness.
I am the one whom you have pursued,
and I am the one whom you have seized.
I am the one whom you have scattered,
and you have gathered me together.
I am the one before whom you have been ashamed,
and you have been shameless to me.
I am she who does not keep festival,
and I am she whose festivals are many.
I, I am godless,
and I am the one whose God is great.
I am the one whom you have reflected upon,
and you have scorned me.
I am unlearned,
and they learn from me.
I am the one that you have despised,
and you reflect upon me.
I am the one whom you have hidden from,
and you appear to me.
But whenever you hide yourselves,
I myself will appear.
For whenever you appear,
I myself will hide from you.
Those who have [...] to it [...] senselessly [...].

Take me [... understanding] from grief.
and take me to yourselves from understanding and grief.
And take me to yourselves from places that are ugly and in ruin,
and rob from those which are good even though in ugliness.
Out of shame, take me to yourselves shamelessly;
and out of shamelessness and shame, upbraid my members in yourselves.
And come forward to me, you who know me
and you who know my members,
and establish the great ones among the small first creatures.
Come forward to childhood,
and do not despise it because it is small and it is little.
And do not turn away greatnesses in some parts from the smallnesses,
for the smallnesses are known from the greatnesses.

Why do you curse me and honor me?
You have wounded and you have had mercy.
Do not separate me from the first ones whom you have known.
And do not cast anyone out nor turn anyone away
[...] turn you away and [... know] him not.
[... him].
What is mine [...].
I know the first ones and those after them know me.

But I am the mind of [...] and the rest of [...].
I am the knowledge of my inquiry,
and the finding of those who seek after me,
and the command of those who ask of me,
and the power of the powers in my knowledge
of the angels, who have been sent at my word,
and of gods in their seasons by my counsel,
and of spirits of every man who exists with me,
and of women who dwell within me.

I am the one who is honored, and who is praised,
and who is despised scornfully.
I am peace,
and war has come because of me.
And I am an alien and a citizen.
I am the substance and the one who has no substance.

Those who are without association with me are ignorant of me,
and those who are in my substance are the ones who know me.
Those who are close to me have been ignorant of me,
and those who are far away from me are the ones who have known me.
On the day when I am close to you,
you are far away from me,
and on the day when I am far away from you,
I am close to you.

[I am ...] within.
[I am ...] of the natures.
I am [...] of the creation of the spirits.
[...] request of the souls.
I am control and the uncontrollable.
I am the union and the dissolution.
I am the abiding and I am the dissolution.
I am the one below,
and they come up to me.
I am the judgment and the acquittal.
I, I am sinless,
and the root of sin derives from me.
I am lust in (outward) appearance,
and interior self-control exists within me.
I am the hearing which is attainable to everyone
and the speech which cannot be grasped.

I am a mute who does not speak,
and great is my multitude of words.

Hear me in gentleness, and learn of me in roughness.
I am she who cries out,
and I am cast forth upon the face of the earth.
I prepare the bread and my mind within.
I am the knowledge of my name.
I am the one who cries out,
and I listen.
I appear and [...] walk in [...] seal of my [...].
I am [...] the defense [...].
I am the one who is called Truth
and iniquity [...].

You honor me [...] and you whisper against me.
[...] victorious over them.
Judge them before they give judgment against you,
because the judge and partiality exist in you.
If you are condemned by this one, who will acquit you?
Or, if you are acquitted by him, who will be able to detain you?
For what is inside of you is what is outside of you,
and the one who fashions you on the outside
is the one who shaped the inside of you.
And what you see outside of you, you see inside of you;
it is visible and it is your garment.

Hear me, you hearers
and learn of my words, you who know me.
I am the hearing that is attainable to everything;
I am the speech that cannot be grasped.
I am the name of the sound
and the sound of the name.

I am the sign of the letter
and the designation of the division.
And I [...].
[...] light [...].
[...] hearers [...] to you
[...] the great power.
And [...] will not move the name.
[...] to the one who created me.
And I will speak his name.

Look then at his words
and all the writings which have been completed.
Give heed then, you hearers
and you also, the angels and those who have been sent,
and you spirits who have arisen from the dead.
For I am the one who alone exists,
and I have no one who will judge me.
For many are the pleasant forms which exist in numerous sins,
and incontinencies,
and disgraceful passions,
and fleeting pleasures,
which (men) embrace until they become sober
and go up to their resting place.
And they will find me there,
and they will live,
and they will not die again.

Translated by George W. MacRae
Selection made from James M. Robinson, ed., The Nag Hammadi Library,
revised edition. HarperCollins, San Francisco, 1990